

While we share the author's hopes that these aims may be achieved, we venture to suggest that a work, compiled in this spirit, should not bear the unqualified title of Moral Theology. The translation, though generally good, is obscure in places. A.L'E.

## SCIENCE.

THE FOURFOLD VISION: A STUDY OF THE RELATIONS OF SCIENCE AND RELIGION. By F. Sherwood Taylor, M.A., Ph.D. (Chapman and Hall; 6s.).

The "Fourfold Vision", about which Dr. Sherwood Taylor writes, is explained in his own words as follows: "To sum up, man can achieve four modes of apprehension of nature, of which the scientific is but one. First, is a mere perception of her surface; diversity without unity. From these man rises through successive stages of integration, first, to the perception of the beautiful in nature and its integration in art; next to the apprehension of the order of nature through science and philosophy, and the discovery therein of harmony; and lastly, the apprehension of the world as made one in its orientation to God" (p. 100).

It is important to note that scientific apprehension is but one of the modes of apprehension of the universe, and that not the most important one. The author proves this by a most searching analysis of the nature and method of natural science, leading to the conclusion that the field of science is comparatively limited and excludes "all things and all aspects of things that cannot be numbered, weighed or measured, or at least described in terms concerning which there is universal agreement." (p. 19). Basing his arguments on the fundamental ground that science is not competent to deal with problems outside its own subject matter, Dr. Sherwood Taylor shows, with admirable clarity, that there is no opposition between Science and Religion, and that there must be co-operation between them if civilisation is to survive. Science gives man gigantic power, but science alone cannot rule human conduct because it cannot deal with man's affections and strivings, or with any aspect of human life which is outside its own field of observation. Dr. Sherwood Taylor concludes, "every access of power requires an access of responsibility, judgment, guidance, choice. Science itself can give none of these things: it cannot tell man what he wants or needs". Science in its own sphere operates with great perfection, but it must be supplemented to aim at a "fourfold vision" of the external world which, in its turn, will lead men to God, the creator of the universe.

This book ought to be read by everybody interested in science and religion: it is an admirable example of a simple exposition of a difficult subject, which does not sacrifice accuracy to simplicity. The book is attractively produced, but shows signs of hasty proof-reading, as on page 73, line 9; page 96, line 2 and page 99, line 15.

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